

CRITICAL REMARKS

UPON

GULLIVER'S TRAVELS;

Particularly his VOYAGE to the
HOUGHNHMS Country.

PART I.

By Doctor BENTLEY.

Published from the AUTHOR'S original MSS.

*Yibalonim vualonuth fi chora thifima Comsyth,
Chym Lachchunyth mumys Thyalmictibari Imifchi.*
Pla.

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The Names of Authors, whose Works are cited and illustrated in this Treatise.

Homer.	Plautus.
Horace.	Aphricanus.
Virgil.	Oppian.
Juvenal.	Strabo.
Lucretius.	Ptolomy.
Ausonius.	Angelus Politrianus.
Statius.	Plutarch.
Suetonius.	Aul. Gellius.
Dion. Cassius.	Julius Capitolinus.
Isocrates.	Ælius Spartianus.
Servius.	Alex. ab Alexandro.
Pliny.	Clem. Alexandrinus.
Solinus Polyhistor.	Eustathius.
Livy.	Didymus.
Quintus Calaber.	Spondanus.
Lucian.	Will. Malmsbur.
Xenophon.	S. Dunelmensis.
Tacitus.	Brompton.
Chaucer.	Pope.
Cowley.	Rocheſter.
Rablais.	Rapin.

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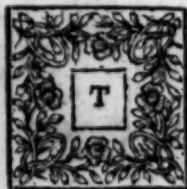
T O

THE RIGHT HONOURABLE

Thomas Marlay, Esq;

Lord Chief Baron of the Court
of *Exchequer* in *IRELAND*,
and one of his MAJESTY'S most
Honourable PRIVY COUNCIL.

MY LORD,



THE following short Treatise,
is particularly designed for
those, who are Masters of
Classical Learning, and per-
fectly acquainted with the Beauties of
the antient Authors.

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To

DEDICATION.

To a Person, thus qualified I was desirous to inscribe it; and after the strictest Enquiry common Fame hath directed me to You.

I do not pretend to have the Honour of Your Friendship; nor, can I hope to merit it by this Performance. And, contrary to the received Maxims of all Dedicators, I will freely confess; that, if any other Person might be found, whose Virtues were more universally owned and esteemed, or of whose Learning and Polite Taste the World conceived a better Opinion, Your *Lordship* had probably escaped this impertinent Application, From,

MY LORD,

Your LORDSHIP'S most Obedient,

and most Humble Servant.

R. B.



CRITICAL REMARKS

UPON

Gulliver's Travels, &c.



THE Travels of Captain *Gulliver*, have been, so much, the Amusement of both Sexes, for some Years past, that I need not acquaint the Reader, either with the Character of the Author, or his Book. However, I cannot forbear giving my Opinion of that Performance, and I shall endeavour to do it with all possible Candour and Conciseness.

Criticism, altho' so much decry'd by the unlearned, and so injudiciously managed by some Writers, is an Art of infinite Advantage to the World; because, it directs the Judgments of those who might otherwise be misled, as well to disrelish Compositions which merit our Esteem, as to approve of those which are only worthy of our Contempt,

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The *Antients* have received new Beauties from their Commentators; as Diamonds, rough from the *Mine*, derive new Lustre from the Polishing. *Horace*, among the *Romans*, and *Milton*, among the Poets of our own Nation, are held in just Admiration and Esteem; but, I believe it will be confessed, that each of those eminent Authors, owe many of the Beauties discernable in the present Editions of their Works, to the Labour and Learning of their modern Publishers.

Those Errors, which arose either from the Ignorance of *Copyists*, or the Conceit of *Interpolators*, or the Avarice and Negligence of *Printers*, would be handed down to Posterity as a Reproach to the Genius of those Great Men, if they had not been accurately detected and restored, by the unwearied Application of judicious *Criticks*.

This may suffice as an Apology for my present Undertaking. I am far from denying Captain *Gulliver* his just Merit, or envying him that uncommon Applause, which, I must own, he hath deservedly obtained;

—— neque Ego Illi Detrahere ausim,
Hærentem capiti multa cum Laude Coronam. Hor.

Nor dare I from his sacred Temples tear
That Laurel Wreath he best deserves to wear.
Roch.

Yet, I think the World ought to be acquainted with some Particulars relating to that Performance, which, as yet, have elcaped the general Observation: and may be a Means to instruct us, how to form a more equitable Judgment of the Merits, and Defects of that Work.

I had thoughts, of publishing my Remarks on the Beauties and Blemishes of it, soon after its
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Appearance ; but, the Town was then so universally prejudiced in its Favour, that I perceived, it would be impossible to prevail with the Publick, to alter its Opinion.

An agreeable new Book, is received and treated like an agreeable young Bride : Men are unable to discern, and unwilling to be told of, those Faults in either, which are obvious enough after a more intimate Acquaintance. So that, I may at present hope for more Attention to what I propose, than I could possibly have expected in its first Success.

In a late Edition of *Gulliver*, printed * in *Dublin*, I observe an *additional Letter*, from the Captain to his Friend Mr. *Sympson*, which was never before published. In which he complains of the various Censures passed upon his Travels, and particularly of that Part which treats of his *Voyage* to the Country of the *Houyhnhms*. That Nation which he describes as the Seat of Virtue, and its Inhabitants as Models to all the World for Justice, Truth, Cleanliness, Temperance, and Wisdom, are (he says) *reputed no better than mere Fictions of his own Brain; and the Houyhnhms and Yahoos deemed to have no more Existence than the Inhabitants of Utopia.*

I readily own, that if we were to judge of the Manners of remote Countries, by the Conduct either of our neighbouring Nations, or our own; it might seem somewhat incredible, that Virtue could have any Kind of Esteem or Interest in any Part of the World. And therefore, a Nation wholly influenced by Truth and Honour, might as justly seem a Prodigy to us, as the Speech and Policy of the Nations of *Houyhnhmland*; and so far, it might appear an Imaginary Kingdom rather than a Real one.

But,

* By Geo. Faulkner, in 4 Vols.

But, as I think a good Author's Veracity, ought not to be questioned unjustly, which might hinder all profitable Effects from his Writings: And as I am entirely unconcerned, whether the *Captain's* Reputation might be more advanced, by its passing for a Fiction, than a Fact; I shall undertake to convince the Learned, by sufficient Testimonies, that such a Nation as he calls the *Houybnhms*, was perfectly known by the *Antients*; that, the Fame of their publick and private Virtues was spread thro' *ATHENS*, *ITALY*, and *BRITAIN*; and that the wisest Poets and Historians, of those Nations, have left us ample Authorities to support this Opinion.

The first Author I shall cite, is *Chaucer*: A Poet of our own Nation, who was well read in the antient Geography, and is allowed by all Critics, to have been a Man of universal Learning, as well as inimitable Wit and Humour.

The Passage, is literally thus, as I transcribed it from a very fair, antient, Copy in the *Bodleian Library*, having carefully compared it, with different Editions, now in the Libraries of Lord *Sunderland*, Lord *Oxford*, and St. *James's*.

Certes, (qd. John) I nat denye
That, (a) touchende of the (b) Stedes Countre,
I Rede, as thylke old (c) Cronyke Seythe,
Plonge afore our (d) Cristen feythe,
Ther ben, as ye shull understonde,
An yle, (e) ycleped (f) Courtyr's Londe,
Wher (g) nis ne (h) dampnyng (i) Cobetyse;
Ne, (k) Letchere Wytte. in (l) Saintes Gile;
Pe,

(a) Concerning. (b) Horses. (c) Chronicle. (d) Christian.
(e) Called. (f) Horses. (g) Is not. (h) Damnable. (i) Co-
vetousness. (k) Lewd Person. (l) Religious.

Pe, seely Squier, Lyche (m) browdered Ape
 Who maken (n) Goddes Boke, a (o) Jape;
 Pe, (p) Lemman vyle, mishandlynge Douthie,
 Pe, Womē, (q) Brutell ware in Sothe);
 Pe Flatterer, ne unlettred (r) Clerke,
 Who (s) Ryche hym, withouten werke;
 For Wyce, in thought, ne als in Dede,
 Was never none in Londe of Stede.

Chaucer.

From this remarkable Passage it is manifest, that the Nation of the *Houyhnhms* was commonly known to the antient Inhabitants of this Island, by the Name of STEDELONDE, or STEEDLAND: And, that their Manners, which are indeed more copiously treated of by the Traveller, are yet described with great Strength and Beauty by the Poet.

It will be urged, perhaps, that *Chaucer* might have intended those Lines as a Description of some *European* Nation. To which I shall only answer, that, History affords us too large a Detail of the *Vices* and *Corruptions* of other Countries, to leave us the least room to apply it to any Kingdom abroad: And I believe, upon Enquiry, it will appear abundantly less applicable to our own.

Among the most celebrated Writers of antient *Rome*, we find, that the *Houyhnhms* were held in the highest Esteem and Veneration, both for their Wisdom and their Virtue. And of this *Suetonius* gives us a convincing Instance.

From the Time of *Augustus Cæsar*, *Rome* was evidently in a declining Condition: The Number of her Patriots was very small, and the Wis-

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dom

(m) Embroidered. (n) The Bible. (o) A Jest. (p) Harlot.
 (q) Brittle. (r) Parson. (s) Doth Enrich.

dom of her Senate extreamly decreased. Her Consuls were more remarkable for Intemperance, Oppression, and Avarice, than for military Virtue abroad, or an exact Distribution of Justice at home.

In this critical Emergency, there happened to be a *Houyhnhm*, resident at *Rome*; I suppose as an Ambassador. For, the Historian tells us, that he had a * *Marble Stable*, built by the Emperor, which was elegantly furnished with an Ivory *Manger*, and every thing that was splendid or magnificent: That his Robes were of the richest Purple; that he had a particular Household and Retinue, maintained at the Emperor's Expence; as *Indian Kings* and Ambassadors have with us.

Out of a most extraordinary Deference therefore to the superior Abilities and Qualifications of this noble *Houyhnhm*, he was nominated to the *Consulship*; out of a View, no doubt, by his Conduct and Example, to revive the antient Glory of *Rome*; and once more to make her the Mistress of the World.

Nor, can I discover from the † *Annals* of those Times, that even the best Roman *Taboos*, (*Consuls* I mean) had for many Generations, made an equal Figure in that high Employment; or discharged it with half so little Imputation of Avarice, Injustice, Oppression, Insolence, Intemperance, or Tyranny. How far our modern *Middlesex Magistrates* might be profited by such an Example, would be a Subject worthy of our Speculation; but, that being somewhat foreign to my present Purpose, I must decline it.

Caligula,

* *Equile Marmoreum, et præsepe eburneum et purpurea tegumenta, ac monile e gemmis domum etiam, et familiam, et Supellectilem dedit, quo Lautius nomine ejus invitati, acciperentur.* Suet. in *Calig.* S. 55. Dio. Cass. in *Calig.*

† Vid. *Ann. It. Casp. Sl. Cap. 17. Sec. 84.*

Caligula, as we are told by *Dion Cassius*, frequently invited this *Consular Houyhnhnm*, (whose real Name was *Lunbuyhnyah*, but translated * *Incitatus*) to Supper, and treated him with more Ceremony and Veneration, than he did the noblest Families of *Rome*. He had Oats served up in Gold Plate, and his Wine in Golden Vessels; and the King himself swore by no greater Oath, than the Health and Fortune of that honourable Creature; which was as high a Degree of Respect, as he could pay, even to the Father of the Gods. It is to be wondered at, indeed, that *Caligula* profited so little, by those instructive Conferences, which he held so often with that wise Ambassador. But, we all experimentally know, there is nothing so difficult as to mend a bad Nature; which is demonstrable in the Conduct of *Nero*, who imbibed but little Morality and Virtue, from the Wisdom of his Tutor *Seneca*.

And, that this *Houyhnhnm* justly merited the highest Honours that were paid him, is evident, from a Passage in the † Writings of the admired *Cowley*; who says, that he took *Incitatus*, to have been a much more honourable *Beast* than *Caligula*; and more deserving of the *Consulship*, than He, of the *Empire*.

Dion Cassius, whose Writings are of unquestionable Authority among the Learned, tells us further, that *Caligula* assumed the Title of § CHIEF PRIEST of *Jupiter*, and having chose some of

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* Εἰς γὰρ τῶν Ἰππῶν, οὐ Ἰνκίτατον ὀνομάζει, καὶ ἐπὶ δείπνον ἐκαλεῖ, χρυσὰς τε αὐτῷ κρήνας παρεβάλλει, καὶ οἶνον ἐν χρυσοῖς ἐκπομαίνει προτινέει.

Vid. Xiph. Dio. Cass. Pag. 126. Edit. a Rob. Steph.

Cæneret in Stabulo assidue et maneret.

Suet.

† Vid. His Essay on Obscurity. Fol. Ed. Pag. 88.

§ Διαλίον τε αὐτὸν ὀνομάσας τὸν Κλαύδιον ἀλλοῖς τε τοῖς πλουσιωτάτοις, ἱερίας προσέδοτο, καὶ αὐτὸς ἐκ αὐτῶν ἱερᾶτο, τὸν τε ἵππον συνίεντα ἀπεφένει.

D. Cass. Xiph. Ed. a Rob. Steph. P. 133.

the wealthiest Families in his Kingdom to officiate at the Altar, he constituted a *Houyhnhm* to be his Colleague in the Priesthood; as well to assist him in that Station, as to excite a greater Degree of Veneration to the Office, by the known Merit and Excellence of his Partner.

In Imitation of this memorable Action, it hath been attempted in some Nations to introduce *Asses* into Offices of a like Nature, and, indeed, with tolerable Success and Advantage to those worthless Animals; altho', not extreamly to the Reputation of the Contrivers. But, it is the peculiar Felicity of this Nation, that such an Experiment was never known to be made among us, by the Directors of the *Priesthood*!

Our next Testimonies are from the Writings of the divine *Virgil*.

That celebrated *Poet*, having beautifully described the funeral Pomp, which attended the Body of *Pallas*, the Son of *Evander*, who was killed by *Turnus*, introduces a *Houyhnhm* as * *Chief Mourner*. And to raise the Character of this generous Creature, who, it may be supposed, was the favourite Companion of the deceased *Hero*, the Behaviour of old *Acetes* is painted by Way of Contrast.

The *Man* is represented as † *led* forcibly along; but the *Houyhnhm* walks lonely and disconsolate, with a Gait expressing a solemn, but a noble Concern. *Positis insignibus It Lachrymans*. The *Man*, by turns, beats his Breast, disfigures his Face with his Nails, and prostrates his Body on the

* *Post, Bellator Equus, positis Insignibus Æthon, It Lachrymans, guttisque Humectat grandibus Ora,*

Virg. Æn. 11. L. 89.

† *Ducitur interea ævo confectus Acetes, Pectora nunc fœdans pugnis, nunc unguibus Ora, Sternitur et toto projectus corpore Terræ.*

Æneid. 11. L. 85.

the Earth, *Pectora nunc fœdans pugnâ*, &c. while the *Houyhnbm* preserves a becoming Dignity, and Majesty in Grief. The large Drops roll silently down his Cheeks, but he is guilty of no extravagant Signs of Sorrow; knowing them to be as unprofitable to the Dead, as unworthy of the Living. And the learned *Servius* on this Passage observes the judicious Conduct of the Poet in this Particular; who by * applying the Word *ducere*, to *Acates*, and *Ire* to the *Houyhnbm*, manifestly exalts the Character of the Horse, at the Expence of that of the old Warrior.

This inimitable Author in the 6th *Æneid*, gives us still a stronger Evidence of the Virtue and Piety of the *Houyhnbms*, by allowing them a Place, even in † *Elysium*, among the Souls of illustrious Men. Nay, he seems to hint, that the most perfect Degree of Felicity, and the most honourable Employment of the Heroes in *Elysium*, was to be a kind of *Attendants*, or ‡ *Grooms* to the nobler *Houyhnbms*. *Isocrates*, the Orator, asserts, that to serve, and wait on *Houyhnbms*, is the best and § happiest Office we can aspire to in this World; no wonder therefore, that the Poet should describe it, as the supremest Felicity in the other.

Nor, was this a singular Opinion of that Author; for, *Ausonius*, who was Preceptor to the Emperor *Gratian*, affirms it to be an universal Belief, that the Souls of *Houyhnbms* were never denied

* *Equus Lachrymabat, et sponte sequebatur Cadaver; et bene, cum hominis sit Ire, Equi Ducere, Poeta Elegantissime Hominem Ducit ait, De Equo, It Lachrymans. Serv. ad Lin. 85.*

† ————— *Passimque Soluti*

Per campos pascuntur Equi. L. 650.

‡ ————— *Cura, Nitentes*

Pascere Equos, sequitur tellure repositos. Æneid. 6. L. 654.

§ *Ἰπποτροφείν, τῶν ευδαιμονεστάτων ἔργων εἶναι. Isocr. De Bigis. Orat.*

denied admittance into *Elysium*, among the Heroes and Philosophers; which was much more than they believ'd, or had Reason to believe, of their own Species.

And this is manifest from an Epitaph wrote on a *Houyhnhm*, who, for many Years preserved the highest Place in the Emperor's Esteem, and which, we find placed by the Poet, among his * Epitaphs of the Heroes.

*Go, and be blest'd where endless Rapture reigns
With Steeds immortal on Elysian Plains.*

It is no easy Matter, to discover, whence the *Houyhnhm* Nation derive their Original. *Statius*, in his *Thebais*, seems to be in some Difficulty, how to determine it. He mentions two of eminent Birth; *Arion*, whom he calls the Son of † *Neptune*; and *Chromis*, who is distinguished as the ‡ Son of *Hercules*, and acknowledged to possess the whole § Strength, Virtue and Courage of his Father.

However, in my Opinion, he seems to give the Preference to the first, altho' without the least Appearance of being positive. Nor can I find, that even *Captain Gulliver* himself, who had certainly the best Opportunity to make the Enquiry, hath furnished us with any sufficient Authority to ascertain it. A Loss, that never can be sufficiently lamented!

Lucretius,

* ————— Solatia fume Sepulchri,
Et Gradere Elysios Præpes ad Alipedes.

Auson. Epit. Her. 35. Jussu Aug.

† ————— Neptunus Equo (et certa priorum
Fama) Pater. St. Theb. Lib. 6.

‡ Chromis Satus Hercule Magno: Ibid.

§ ————— Insignis,

Viribus Herculeis, et toto Robore Patris.

Ibid.

Lucretius, an antient Poet of great Fame, represents the *Houyhnhms* of so excellent a Nature, as to be inspired with the most tender Passions, and * wounded with the same irresistible Darts of *Cupid* as ourselves. Which Description would appear absurd, and unapplicable, if those Creatures were not as admirably qualified, as the modern Traveller affirms them to be.

Besides, he compliments them for their Learning; and honours a *Colt*, which I suppose he familiarly conversed with, and found of a promising Genius, with the Title of † *Learned*. The Beauty, and Propriety of this Writer's Epithets, are what distinguish and recommend his Compositions: nor can we justly imagine him, capable of so great an Indiscretion, as to ascribe Learning to Creatures, who have not the least Pretension to it; altho', that may be the prevailing Custom with modern Writers, in all other *European* Kingdoms, as well as our own.

Yet, lest any thing should be wanting to vindicate the Poet's Expression, or strengthen his Authority, ‡ *Solinus Polyistor* declares, that the *Houyhnhms* have both *Discretion* and *Judgment*; and with this, the Testimony of § *Pliny* agrees; that the Wisdom, and Art of human Creatures, are far surpassed by the ¶ inexpressible Capacity of the *Houyhnhms*.

I have reason to imagine, that they were, not only qualified to excel, but that they actually excelled

* ——— Equus florenti ætate Juvenus,
Pinnigeri Sæviti calcaribus ietus amoris.

Lucr. L. 5. Lin. 1074.

† ——— Doctus Equæ Pullus.

Lucr. L. 3. Lin. 764.

‡ Equis inesse discretionem et Judicium Constat.

Cap. 47. in Not.

§ ——— Artes Hominum ab Equis victas, Plin. L. 8. C. 42.

¶ Equorum Inenarrabilia Ingenia. Ibid.

excelled in all *Arts* and *Sciences*. For what can seem so entirely unadapted for dancing, as the natural Form of the *Houyhnhms*, and the Disposition of their Limbs? Yet *Politian* cites a Passage from *Aphricanus*, which intimates that they were absolute Masters of that Art. The * *Sybarites*, saith he, used to introduce *Houyhnhms* at their most splendid Entertainments; who, to the Sound of an Instrument, would raise themselves erect, and dance in a most graceful Manner; moving their Fore-feet with the politest Gesture; observing exactly the Time of the Musick; and suiting the Motions of their Body to all the Variety of the Notes.

France, having little else to boast-of, may glory in the Activity of her Natives; yet, even in this Particular, we see *Horses* have arrived at as great a Perfection.

It must have been for some very extraordinary Merit, that the *Houyhnhms* were treated with such remarkable Honours, by all the Monarchs of the known World. † *Atheas*, a King of *Scythia*, contracted so intimate a Friendship with one, that he permitted no Hand but his own to dress or adorn him. A noble *Houyhnhm* who lived in the Court of the Emperor *Verus*, (but in what Station indeed I cannot positively affirm) was fed with ‡ Raisins dried in the Sun, instead of Oats; and happening to die in *Rome*, was interred in the *Vatican* with great Solemnity. To

* *Sybaritæ Equos in convivio Introducere, qui audito Tibiæ cantu, statim se tollerent Arrectos, et pedibus ipsis prioribus, vice Manuum Gestus quosdam Chironomiæ, Motusque ederent ad numerum Saltatorros.*

Vid. *Aphr.* in *Cestis*. et *Politian.* in *Misc.*

† *Atheas, Rex Scytharum, Equum ipse pexuit, et manibus suis ornavit.*

Alex. ab Alex. L. 6. C. 8.

‡ *Equo passas Uvas, et nucleos in Vicem Hordei, in præsepe ponebat. Cui mortuo*

Sepulchrum in Vaticano fecit.

Jul. Cap. in Vita Ejus.

To another, *Adrian* erected a Monument in Form of a * Pillar, on which he caused an Inscription, and an Epitaph to be engraved. Another was Resident in *Rome*, in the Time of *Julius Caesar*, whose Hoofs were of a very unusual Form, † resembling the Toes of a human Foot. He was thought to be of so much Consequence, at that Time, that the Empire of the whole World depended upon him. Universal Dominion being promised by the *Soothsayers*, to him who should be Master of that *Houyhnhm's* Person. *Cæsar* took care never to part from him, and the Success answered the Prediction.

It may be thought, perhaps, that he acted unworthily, when he permitted *Cæsar* to ride him. And, altho' I will not pretend entirely to justify his Conduct, yet, even that *slavish Submission* was no more, than *Rome* herself, and the whole World beside, were guilty of, as well as the *Houyhnhm*.

I cannot leave this Subject without taking Notice of a Story related by *Aulus Gellius*; because, I think it both very pertinent to our present Subject, and worthy of the Observation of the Curious.

Bucephalus, who was certainly a ‡ Captive *Houyhnhm*, § brought into *Macedon*, would permit

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* Α'ποθανόντι γὰρ αὐτῷ δε τάφον κατεσκεύασε, καὶ στήλην ἐποίησε, καὶ ἐπιγράμματα ἐπεγράψεν. Vid. D. Cass. Xiph. Ed. a Rob. Step. P. 247. et *Ælius Spart.* in Vit. Adr. et Alex. ab Alex.

† Utebatur Equo Insigni, Pedibus prope Humanis, et in morem digitorum fissis Ungulis. Cum Haruspices imperium Orbis terræ Domino pronuntiassent, magna Cæsar aluit; nec patientem Sessoris Alterius, Primus ascendit. Sueton. in Jul. Sec. 61.

‡ That the *Houyhnhms* entered into a War, with some of the *European* and *Asian* Nations, may be concluded from a Passage in *Livy*, where he mentions a Treaty of Peace between them and the *Romans*. *Tarquinius pacem cum Equorum Gente fecit.*

Livy L. 1. S. 55.

§ By *Philonicus Thessalus*, and sold for 13 Talents. Vid. *Plutar.* in Vit. Alex.

no Person to mount him, but *Alexander*; whom, however, he condescended to carry, more as his Companion, than his Master. His martial Spirit, and generous Friendship, were shewn upon many Occasions, but they were signalized in this one.

When *Alexander* was engaged against *Porus*, and too warm in the Pursuit of Victory; the noble *Houyhnhnm*, conscious of the Danger of his Friend, (for I could not with any classical Propriety call him his Master) and * half expiring with the Wounds he had received, rushed impetuously thro' the thickest Troops of the Enemy, conveyed his Friend beyond the Reach of their Arrows, and then expired with all the Pleasure and Constancy of a Hero.

In Honour of which generous Behaviour, and to perpetuate the Memory of it, we are told, by *Strabo* and *Ptolomy*, that *Alexander*, having obtained a compleat Victory, built a City, and called it *Bucephale*.

Agreeable to this Notion of the disinterested Friendship of the *Houyhnhnms*, is a Passage in *Oppian*, where enumerating their various Virtues he says,

Καὶ πολλοῖσι πέσοντα μέγα σενεχούτιν ἑταῖρον.

Oppian. de venat. L. 1. v. 227.

*True to their Friend, by Love of Virtue led,
Alive, they Guard him; and Lament him, dead.*

As also in another Place,

Ἰπποῖς μὲν περιᾶλλα φύσις πορὲ τεχνήσασα

Ἡμερίων κραδίην καὶ σῆθεσιν αἰολὸν ἦτορ. Ibid. L. 223.

Unerring

* Moribundus tamen, et prope jam exfanguis Equus, e mediis Hostibus Regem vivacissimo cursu retulit, atque ubi cum extra tela extulerat, illico concidit; et Domini superstitis securus, cum sensus humani Solatio animam expiravit.

Aul. Gellius, L. 5. C. 2.

*Unerring Nature, on the Houyhnhm Kind,
Confer'd a human Heart, and reas'ning Mind.*

Which, to me seem a sufficient Acknowledgment, of the high Opinion, which the *Antient Greeks* conceived, of the Virtue and Wisdom of the whole *Houyhnhm* Race.

Captain Gulliver mentions the exalted *Chastity* of both Sexes, with high Encomiums, * *The Violation of Marriage*, saith he, *or any Unchastity*, was never heard of. This singular Perfection, sufficiently distinguishes them from human Creatures; and plainly evinces, that the Descriptions given of this Nation in the antient Authors, cannot possibly be applied with the least Shew of Justice, to any other People whatsoever.

I might produce many Passages from the Writings of the wisest *Greeks* and *Latins*, to confirm the Traveller's Testimony, and to prove, that it was the received Opinion of the World, many Ages before he happened to live among that *chaste* and *virtuous* People. But, I shall only refer to one Author, whose Authority is unquestionable, and whose Judgment must be of great Weight with my learned Readers.

This excellent Writer, is *Oppian*; who celebrates the *Houyhnhms* Chastity with as much Zeal, as *Gulliver* himself; and in his first † Book, speaking of their Manners, he hath this remarkable Passage.

Εξοχα δαὖ τιςσι Φυσιν, τοδε πανπαν ἀπ' ὅσων,
Εἰ φιλοτητα μολεῖν τὴν ὠθεῖς, ἀλλὰ μὲνυσιν,
Ἀχραντοὶ μυσῶν, καθαρὴς δὲ ἐραστὶ κυθίρης. Opp. L. 1. Lin. 239.

Thus, almost literally, translated.

*Pure from the Vice of ev'ry human Brute,
Their Guide is Nature, Virtue their Pursuit :*

C 2

Those

• Those lewd Delights, by Men so highly priz'd,
 To them disgustful, are by them despis'd:
 To Hymen's Rites none faithless, or unjust;
 None pine diseas'd by Luxury, or Lust;
 Pure are their Pleasures, as their Passions chaste;
 Their Study, Health; and Temperance, their Feast.

And Clement of Alexandria, contributes greatly to to confirm this Description of the Poet's; for, he says, the * Egyptians express Generosity of Mind, Chastity, and the Spirit of Honour, by the Hieroglyphick of an Horie.

The last Authority I shall produce, to support my Opinion, is *Homer*; who introduces a *Houyhnm* sharing the Affliction of *Achilles*, for his Friend's Misfortune, and with a Spirit of Divination pre-faging the Death of the *Grecian Hero*.

Ἰπτοὶ δ' Αἰανίδαο, μάχης ἀπάνευθεν ἔοντες,
 Κλαίον, &c. - - - - - δάκρυα δὲ σφιν
 Θερμὰ κατὰ βλεφάρων χαμάδις ρεε, &c. Hom. Il. 17. 437.

Mean time, at distance from the Scene of Blood,
 The pensive Steeds of Great Achilles stood,
 Their Godlike Master, slain before their Eyes,
 They wept, and shar'd in human Miseries.

- - - - - along their Face,
 The big round Drop cours'd down with silent Pace.

Pope's Hom.

And, as to their prophetick Capacity, He says,

- - - - - Αλλὰ σοὶ αὐτῷ
 Μορσιμον ἔστι, βέω τὲ χ' ἀνέρι ἴφιδ' ἀμύναι. Hom. Il. 19 L. 417.

The Gen'rous Xanthus first - - - - -
 Seem'd sensible of Woe, and droop'd his Head,
 Then, thus he spake: The Fates thy Death demand,
 Due to a Mortal, and immortal Hand. Pope's Hom.

But

* Αἰγυπιοῖς Ανδρείας τε χ' παρησια: συμβολαὶ οἱ ἱπποσ.
 Clemens Alexand. Strom. L. 6.

But beside these convincing Authorities from *Homer*, *Quintus Calaber* draws so lively a Picture of the * Tenderneſs and Friendſhip of the *Houyhnhms*, as entirely determines the Argument in their Favour.

I think *Homer* too wiſe an Author to write any thing abſurd, or ridiculous. And therefore, if he had not known it agreeable to *Experience* and *Reaſon*, that a *Houyhnhm* ſhould have more *Diſcretion* and *Inſpiration*, than even the *Hero* of his Poem; he certainly would not have left us ſuch a Deſcription of the precipitate Fury of the *One*; and of the generous Sorrow and Sagacity of the *Other*.

Befides, what can be more evident, than, that the *Houyhnhm* Language was perfectly underſtood by the antient *Greeks*, as *Irish*, (which hath the neareſt Similitude of Sound and Pronunciation to that Language) is intelligible to many curious Perſons at preſent. And if *Achilles* had not been intimately acquainted with the *Houyhnhm* Dialect, by his Education under *Chiron* the *Centaur*, I am confident, he would have found much more Difficulty to interpret the *Courſer's* Prophecy, than the celebrated *Poet* ſeems to allow.

And this I think a new Diſcovery, which the learned World, at leaſt, ought gratefully to acknowledge. For, even the beſt Commentators upon *Homer*, *Euſtathius*, *Pope*, *Didymus*, or *Spondanus*, have never been able to aſſign a proper Reaſon, for the Education of *Achilles* under *Chiron*. But, like all other Illuſtrators, they diligently avoided what required great Labour and Learning to explain.

Whereas, it is now demonſtrable, that, as our *Engliſh* Nobility intruſt the Education of their Sons, to *French* Præceptors, who are capable of intilling no other Sort of Knowledge into their Pupils, but that of a foreign Language; ſo, the only Deſign of

Antiquity

* Οὐδε μὲν ἀμείβοτο Ἴπποι ἀπαρβέος Αἰανίδας Μίμνον ἀδακρυτοὶ τὰρὰ
Quin. Cal. L. 3.

Antiquity in that Particular, was, to make the Hero, Master of the *Houyhnhm* Language, in which his own Death was to be foretold to him. And without this Precaution, the Courage of the Hero in despising the Dangers which threatened him; the Strength of the *Houyhnhm's* Prediction; and the Poet's beautiful Description of both would be considerably impaired and diminished.

It may indeed be objected to the generous Notions of those Creatures, that they submitted to so dishonourable an Employment, as to be harnessed to a Chariot. To which I shall only answer, that, unjust or tyrannick Usage is a much greater Reproach to those who offer, than to those who endure it. And, as we have Reason to conclude those *Houyhnhms*, to have been Captives, we cannot wonder that they were put to the most slavish Offices.

The *Antients* were expert at inventing disagreeable Employments for their *Captives*: * Some were condemned to draw Chariots; and † some to attend while their Masters repeated *insipid Verses*, and other execrable Compositions. So that, probably, the *Houyhnhms* of *Achilles*, had their Choice of both Punishments; and, with great Wisdom, endured the most violent bodily Fatigue, rather than the Torment of disgusting their Understanding and Taste.

And it may still lessen their Dishonour, if we recollect, that ‡ *Sesostris* had even *Kings* who were his Tributaries, annually harnessed to his Chariot; and a § *Monarch* of our own Nation, employed *Kings*, as *Watermen* to row his State Barge. The

* ——— Captivus ut duceret Currus.

† Porrecto ingulo, Historias, Captivus ut audit. Hor. Sat. 3,

‡ Alex. ab Alex. L. 6.

§ *Edgar*, the Peaceable, having his Court at *Chester*, was rowed down the *Dee*, in a Barge by eight *Kings*, himself sitting at the Helm. Rap. Hist.

Reges enim, una navi impositos, ipse, ad proram sedens remigare cogebat.

Williel, Malm. L. 2. C. 8. et Vid. Sun. Dunelm. et Brom.

The last of the true *Houyhnhnm* Race, which resided in *Europe*, lived about the Middle of the *sixteenth Century*; and was not less famous, for the Honours conferred on him in *France*; than for having enjoyed the Friendship of the greatest Wit of his Time, the learned *Rablais*.

History, indeed, leaves it uncertain, by what Means the Intimacy began between them: Whether *Pantagruel*, in his coasting Voyage, touched at that Island, and brought him away from his native Country; or, whether *Rablais* himself, (who was the *Gulliver* of that Age, and almost as celebrated for the Poignancy of his Wit, and the Extensiveness of his Genius as the *British Voyager*;) having visited that Country, prevailed with that *Houyhnhnm* to accompany him into *Europe*.

However, thus much is well attested, that the University of *Orleans* made him a Compliment of the Degree of *Doctor in Physick*, by the Name of *Joannes Caballus*, M. D. and it is universally agreed by the Learned, that the Custom of conferring honorary Degrees, which, at present, is in so great Practice and Repute with our Universities, was at first introduced and recommended by this single Circumstance. Altho' it is generally doubted, whether many of our *Modern Honorary Graduates*, have as much Knowledge of Languages, as good a Capacity, or half as much Integrity as that noble Animal.

Thus, have I by the best *Classical* Authority demonstrated my Assertion, that the Nation of *Houyhnhnms* was well known to the Antients of *Greece*, *Italy*, and *England*; that their Virtues were universally known and esteemed; and that the most potent Princes of the Earth, have been proud of their Friendship. So that the great *modern Traveller* need be under no Manner of Uneasiness, at the Censures of the World, since the learned Part of Mankind, must, from these Authorities be effectually

fectually convinced, that he might actually have been an Eye-witness of all he hath attested.

I know many, who believed his Account of the *Houyhnhms* to be merely fabulous, and who extolled his Invention, as, supposing such a Nation to exist only in his own Brain. And, how far he might be pleased to have his Imagination commended, at the Expence of his Veracity, I will not determine: But, I think, in Justice to himself, as well as the World, he ought to have prevented this *Criticism*, and frankly acknowledged the *Truth* of his Narration, altho' it might have somewhat lessened his Reputation as an *Author*.

I do not doubt, but this will clear *Gulliver* from another severe Imputation, which he lay under, for debasing human Nature, by making *Men* inferior to *Horses*. Because, in this Treatise, it is so plain, that *Antiquity* differed extremely from so partial an Opinion; and, it is so manifest, that the whole History is a *Fact*, and not a *Fiction*, that, if we think Mankind disgraced by the Comparison, it is to their own Vices, and not to the *Traveller's* Relation, we ought to impute it.

I expect that all future *Commentators*, will copy the Example I have given them in this *Critical Essay*; and hereafter, be at least as studious to shew their own *Learning*, as to illustrate that of their *Author*.

I am pretty well assured, that the *Judicious* will readily join with me in Opinion; and I must own, that I think it the *highest Honour* to the *Critick*, and the surest *Test* of his *Genius*, to demonstrate the *Truth*, and *Existence* of those things, which the whole World beside determine to be *False* and *Fictitious*.

Cambridge, April 1.

1735.

F I N I S.